6.

A

TRUTH known to very Few:

viz. That the

JESUITES

Are down-right compleat ATHEISTS:

Proved ſuch, and condemned for it

By Two Sentences of the Famous

Faculty of Sorbonne,

Well known to be the beſt Divines of all the Roman Catholick Party:

And by the

French Bishops, and Pope *Alexander*, VII.

The latter of which Sentences (faithfully Tranſlated here out of the French) ſhews how they make a Mock at Sin whatever it be; deny God, and all his Laws, overthrow all Religion; and even that which they ſeem to own, *viz.* the Popiſh.

Throughout this work you have, 1. *The Jeſuits Propoſitions,* 2. *The* Faculties *Cenſures.*

This Tranſlation having long lain unlicenſed, tho handed about to all the Licenſers, that were, and having been caſtrated and mangled by one of them, yet without obtaining his Licenſe: You have it here corrected and entire, free from all falſification.

Iſai. ch. 50. v. 11.

Behold all ye that kindle a fire, that compaſs your ſelves about with ſparks, walk ye in the light of your fire, and in the ſparks that ye have kindled: This ſhall ye have of my hand, ye ſhall lye down in Sorrow.

Diſcite Juſtitiam moniti, et non temnere Divos.

Auguſt. Epiſt. XXIII.

Moneantur interim miſeri, ut ſi obtemperare nolunt preceptis ſalubrioribus, ſaltem ſacrilegia ſua non defendant, ne majori ſe ſcelere implicent.

LONDON, Printed by *T. Dawks*, Sold by *La. Curtiſs.* 1680.

UMI

6.

The Translator to the READER.

TWO Things are observable and obvious at the first opening, in the first Pages of this Book, both from the words of the Faculty her self, and from the Title of the Book that is censured herein. First, that the Jesuits are the Authors of that Libel: since it was written by them in the behalf of their Casuistical Doctrine (that makes sin to be no sin) under the supposed name of one *Amadeus Guimenius de Lomara*, pretended to have sometimes been a chief Professor of Divinity; and printed with the Consent, License and approbation of their Heads and Superiours; who were by the Faculty cited to answer for it; and in case they refused to appear before her, deprived of their Degree, and other Priviledges they had of the Faculty.

Secondly, That they had written, before this, another Apology for, and in the behalf of the Casuists and their Doctrine: which having been already Censured and Condemned by the common consent of this Famous Faculty, and of the French Bishops, and of *Alexander* the VII, the Pope himself; the Jesuits that know no shame, *Zeph.* 3. 5. Whose Conscience is insensible, whose Imaginations are evil, and set upon nothing but divising Mischievous Plots at all times, as lately in *Hungary* and *England*, and other parts; Compassing Sea and Land to make some Children of Hell, *Matt.* 23. and striving with Might and Main

Terdere si nequeunt superos, Acheronta movere.

by setting such against them; were not pleased with the Light, *John* 3. 19. (tho they seem very well pleased with the Title of it) or willing to plead guilty, and to see Truth tryumphing over Error & Falshood; but resolving to make Darkness to triumph over the Sun of Righteousness, brought again another way (in opposition to Truth, and in Derision of GOD, and of their own Religion; for they are no more sparing in those Articles that are meerly belonging to it: as for Instance, that concern the Pope, *Auricular Confession*, *Absolution*, *Vows*, *the Canonical Hours*, *&c.* than in those which they have in common with other Sects, or which are essential to Christian Religion) The same Doctrine under hand, not daring to do it, because of the former Censure and Condemnation, above board and openly. Therefore they printed again their second Apology, under the supposed name aboveseid, to make the World believe that there were some others great Divines besides themselves, which were the Abettors of this worship of Devils, rather than Divinity: But this Trick was presently discovered and condemned again by the same Doctors in the following Censure.

Now that the Casuistical Doctrine is of the Jesuits, is beyond Contradiction: and what that Doctrine is, may be understood in part by reading of this Censure. It is left to the Reader who hath his Eyes in his head, and candor and Honesty in his Heart, to judge whether the Authors and Assertors of such anti-Christian Principles, are JESUITS indeed, or anti-JESU-Christians?

and whether they may be thought without wrong done to them, capable of those Practices, which they are every where, and from their beginning, charged with by all honeſt ſober and judicious men. And how far the Oath of thoſe that proteſted at *Tyburn*, is to be believed by all impartial Engliſh men.

One thing more is to be known: (*viz.* That the Original Cenſure againſt that Libel was written in Latin by the Famous Faculty of Roman Catholick Divines, called the *SORBONNE*, the third day of *February* 1665. and it was by their order tranſlated out of Latin into French by Monſieur *Chatamain* Doctor of Divinity, and Member of that Faculty: and printed by the ſame Order at *Paris*, by *Frederick Leonard*, at the Crown of *Venice*, in the ſtreet called St. *Jaques*: with the Licenſe of *Monſieur Daubray* Lieutenant Civill, Dated the Eleventh day of *May*, 1655. all good Roman Catholicks.

ADVERTISEMENT. *Books and ſingle ſheets Printed by* T. Dawks, *Sold by* La. Curtiſs *in Goat Court on Ludgate-hill, where may alwayes be had,* 1. Godfreys Murder *made viſible, and the Papiſts Cruelty therein.* 2. *A Chronology of Popery, ſhewing When, and Who brought in their idle, fooliſh Feperys.* 3. *The only Hiſtorical Plot Cards, with a Book, illuſtrating the* PLOT, *diſcourſing each Card, the like in no other.* 4. *The Beggars Petition to* H. 8. *ſhewing Reaſons enough why he threw Popery off.* 5. *The* 3 *Prime Diſcoveres, their Pictures, with Verſes ſhewing their Reaſons why they diſcovered this Helliſh Popiſh Plot.* 6. *Romes Hunting-Match for* 3 *Kingdoms.* 7. Englands *Calamity, foreſhewn from the growth of Popery, in* Germanies *Miſery.* 8. *A Seaſonable Caution to Apoſtatizing Proteſtants; or Gods eminent Judgment upon Proteſtants that turne Papiſts to ſave their Lives, but periſhed.*

8. *Famous Maſter* Rich's *Abſence ſupply'd by a* KEY *to his* Short-hand TABLE, *entituled* The PENS Dexterity, *Allowed and Approved by both Univerſities. Fully diſcovering the whole Art to the Meaneſt Capacity, in that Method he Taught his Scholars, with the reſerved Rules in their proper Places, by* T. Dawks, *a quandam Scholar of his; the like never publickly diſcovered before; for Two Reaſons,* 1. *Becauſe Mr.* Rich *himſelf would not do, it being his Livelihood to teach it, for which he had* 1, 2, *and ſometimes* 3 l. (*though they paid* 2 s. 6. *for the Table beſides.* 2. *Becauſe, None of his Scholars would be ſo Ungrateful as to teach it in his Life-time. But now Mr.* Rich *the Author of the Table being dead, and none of his Scholars preſerving this moſt Famous Art, by teaching it (either in publick or private, as I know) The* Table, *(without which none can learn) now Providencially falling into my hands, (the which I ſhould have rejoyced to have ſeen honeſtly managed by any other of his Scholars) I have here been as faithful to the Publick, as my Maſter* Rich *was to me, keeping nothing back from them: The which, for the two Reaſons aforeſaid, muſt not be expected from any frivolous ſheet or Book whatſoever, relating to Mr.* Rich's Short-hand, *the Authors of them conceiting becauſe they underſtood what was in the* Table *plain to any one, therefore, poor ignorant creatures, they knew all: Be it therefore known to all, That all Books and ſheets relating to this Hand has been Abuſes to the Publick, and, the Buyers of them will ſay, worſe. And for the Truth of what I ſay, as well in relation to this Key, as to other ſpurious Pretenders, I refer my ſelf to Mr.* Rich's *Scholars, as fitteſt Judges, knowing not where elſe to apppeal.*

Alſo Dr. Salmons *New London Diſpenſatory, and his* Soul of Aſtrology, *are alwayes to be had at the places aboveſaid.*

There is in the Preſs a Treatiſe, called Magnalia Naturæ, *Or,* The Philoſophers Stone *expoſed to publick View, and Sale in our Dayes. Being a true and exact Account how* Wenceſlaus Seilerus *the late famous Projection-maker, at the Emperours Court at* Vienna, *came by, and made away with a very great quantity thereof, &c. Publiſhed, at the earneſt Requeſt of the moſt Curious, By one who was not only an Eye witneſs thereof, but alſo a Commiſſioner for the Examen of it.* 1675.

A

TRUTH

Known to very few,

viz.

That the JESUITES are down-right Compleat ATHEISTS.

Proved ſuch, and condemned for it by two Sentences of the famous Faculty of Sorbonne: *whereof this is the Second, as followeth,*

THE Sacred Faculty of Divinity at *Paris* was in good Hope that the ſame Authority of the Sovereign Pontiff *Alexander* the VII. and of ſo many French Biſhops which have with her, condemn'd the Apology of the *Caſuiſts*; would have wholy ſtopt alſo the prodigious Itching that the falſe Divines of theſe Times have to write upon Morals and Morality: and did think that in ſo holy a Concern it remained no more for her to do than to love for ever, according to the Counſel of St. *Auſtin*, the men whoſe errours ſhe had ſmothered; to ſee the Truth triumphing, for which ſhe had fought without Gall or Bitterneſs; and to preſent unto God her Prayers, for thoſe ſhe hath reproved and convinced.

But ſhe hath been much ſurprized to ſee that on a ſudden a deadly Enemy to the Quiet of the Church, and a Protector of all manner of Crimes, rather than of the Caſuiſts, is come forth and ſtarted up out of his unhappy miſt, and diſmal Holes of Darkneſs to appear under the Mask, and the ſuppoſed name of *Amadeus Guimenius*; who hath but too too much made it appear unto us that he is in the number of thoſe, whereof the Apoſtle hath foretold, that there ſhall riſe in the latter times, men giving heed to ſeducing ſpirits, and to Doctrines of Devils, ſpeaking Lies in Hypocriſy, having their Conſcience ſeared with an hot Iron, and who being deceived themſelves, ſhall help to deceive others.

For, indeed this Author hath produced a Libel altogether contrary to the Goſpel, wherein by an Infamous, but ſubtle Curioſity, he entreats of the moſt ſhameful things, in a manner, that cauſeth Horror; and there is Reaſon enough to wonder, that a man who takes upon him the Title and Quality of a Chief Profeſſor in Divinity, and therefore ſhould have ſome Shame and ſome Modeſty in him, hath been capable to bring to Light, and to make publick ſo many things ſo Monſter-like, that no modeſt perſon can read them without bluſhing. But not being contented to publiſh his own Errours, he hath beſides endeavored to infect alſo the Hearts of the Faithful with all the filthineſs of all the other Writers of the ſame kind: making uſe, for that purpoſe of I know not what certain probability, which they call extrinſick or outward Probability.

VVherefore in the year of our Lord 1664. *Septemb.* 1. our much honored Maſter, *Anthony de Breda*, Dr. and Preſident of the ſame Faculty, having in the General Aſſembly held in the great Hall of the Colledg of *SORBONNE*, after the Maſs of the Holy Ghoſt had been celebrated according to the Cuſtom, brought in, and indicted a Book, whereof the Title is, (*An Opuſcule of Amadeus Guimenius de Lomara*, heretofore Chief Profeſſor of Sacred Divinity; treating particularly of moſt Subjects contained in Moral Divinity, to ſatisfy the Complaints ſome make againſt the Moral Opinions of the Jeſuites, upon the Practices of Sins of probable Opinions, *&c.* Printed at *Lyons* for *Philip & Peter Borde*, *Laurence Arnaud*, and *William Barber*, 1664. with the Approbation and Licence of the Superiours:) and our ſame much honored Maſter and Preſident having expoſed to the Faculty, the Scandals or Offences which this horrid LIBEL brings and cauſeth among all Honeſt and Godly People, who love ſincerely the Doctrine of the Goſpel. The ſame Faculty hath thought That It ought to make uſe of the Authority whereof ſhe is in poſſeſſion ſo many Ages paſt, by the Conſent of all the Chriſtian World. And calling to remembrance the Words of the Apoſtle, by the which ſhe knows that ſhe is Commanded to reprove with all long Suffering, an true Doctrine, (2 *Tim.* 4.) thoſe that will not endure ſound Doctrine to be ſhew'd or taught to them, but that to ſatisfy their own Luſts, ſhall heap to themſelves Maſters, having itching Ears, and ſhall turn away their Ears from thoſe that teach them the Truth. Knowing it alſo to be neceſſary that true Chriſtian Doctors, like good Miniſters of our Lord Jeſus Chriſt, nouriſhed up in the Word of Faith and of good Doctrine, 1 *Tim.* 4. reproving thoſe who for filthy Lucre's ſake teach what they ought not to teach.

In fine, The Faculty having learned of St *Cyprian*, (*in the Book of thoſe that are fallen into Sin*) That, that is an ill Phyſician who handles too gently the Wounds of a wounded man, for fear he ſhould be put thereby to ſome ſmart or pain: She hath given Commiſſion to examine this Book of *Amadeus* to thirteen of her own Doctors, with our Maſters, the Dean, and the Preſident of the Faculty beſides: Who after they have had ſeveral Conferences together on this ſubject, for the ſpace of a whole Month; and the Maſs of the Holy Ghoſt having been celebrated, according to the Cuſtom, have upon the firſt of *Octob.* given their Declaration upon ſeveral Matters, and ſundry Propoſitions extracted out of this Book, wereof they have preſented and brought in a Memorial. And as the Faculty hath alwaies believed that they cannot fail in defending Truth too Vigorouſly, and in rejecting of Falſhood too Eagerly, (*St.*

Auſt-

Auſt. *lib. mendac. ch.* 1.) ſhe hath ordered that theſe Propoſitions extracted out of this Strange *Opuſcule* of *Amedeus* ſhould be printed: And ſhe hath thought that they muſt be examined, becauſe that whether he doth defend them or not, yet by the unhappy Skill he hath got to collect them out of divers Authors, ſometimes in Condemning, ſometimes in approving of them, they are in reallity for all that eſtabliſhed, ſettled and grounded upon the ground-work and Foundation of the Extrinſick probability which he defends: And the Faculty hath thought that ſhe was obliged to deal ſo, That ſhe might with the ſame Blow of Cenſure, ſmite and puniſh not onely one Writer, but alſo all other Deceivers whatſoever, who teach nothing but a looſe and Painted Divinity. And who, as St. *Cyprian* ſays well (*in the ſame place*) lead men into Error, whilſt they tell them, That they are happy, who kindle and entertain the heat of their Paſſions, with mild and alluring words and flattering Diſcourſes: and, who far from checking their ſins by timely reproofs, cheriſh and nurſe up the ſame.

But that no Body may find fault with this Sacred Faculty for condemning ſome Propoſitions of this Book, amongſt the reſt, which the Author ſeems neither to approve nor diſapprove, and even ſometimes to reject, Shee deſires that ALL THE WORLD take Notice and be warned, That the Aim of *Amadeus* in this wicked Piece, hath been no other than to undertake the Defence of all manner of Caſuiſts indifferently; and to propoſe therein to all the Profeſſors of DIVINITY *a true and perfect Patern and Looking-glaſs of the Doctrine of the* JESUITS, as he witneſſeth himſelf in the Preface of his Book. Wherefore, after he hath undertaken to maintain the Propoſitions which are in the Anonymus (or Author, whoſe Name he doth not mention) noted as Unlikely, Scandalous Erroneous, Preſumptuous, and as falſe and deceitful Inventions of the Jeſuits, This Author crowneth his Work by theſe words that follow, (*viz.* It appears from what I have ſaid, with what Truth, what Right, and what Zeal, the Anonymous boaſteth himſelf in his Book that the Propoſitions in queſtion are Falſe, unlikely, ſcandalous, Erroneous, Preſumptuous, &c. ſince that the Church doth not correct the ſame by the Mouth of ſo many and of ſo famous Doctors, *&c.* Therefore there is neither Scandal, offence or errour in any of the ſame Propoſitions. From whence it is eaſy to obſerve; That the chiefeſt End and Deſign of *Amadeus*, in his Libel, hath been to defend all thoſe Propoſitions as free from Condemnation, and deſerving no Cenſure: and to ſecure them from it by Virtue and by the means of the Extrinſick Probability.

All which having induced the ſaid Doctors, deputed by the Sacred Faculty, to meet ſeveral times, and to confer together upon the ſaid Propoſitions; and having preſented them unto the Faculty, mark'd and qualified as they have thought it fitting: All the Buſineſs being, according to the Cuſtom, put in Deliberation by Mr. Dean in fourteen general Meetings, and full Aſſemblies, The FACULTY hath paſt her Sentence upon it, as followeth.

PRO-

Propoſitions taken out of the Book of *Amadeus Guimenius*.

Of Drunkenneſs.

Pag. 3. *N.* 1. IT is no VVonder that theſe Doctors teach that Drunkenneſs is lawful to avoid Death, ſeing that others think that it is lawfull even for preſervation of Health.

Pag. 70. To avoid a great evil which cannot be avoided otherwiſe, it is lawful to make drunk the Author of that evil.

Pag. 118. *N.* 2. It is from this Principle that that man commits no fault, according to them, who makes himſelf drunk to avoid Death, to which otherwiſe he ſhould be expoſed.

Cenſure.

The Doctrine contained in theſe Propoſitions is falſe, ſcandalous, and contrary to the Words of the Apoſtle.

Of Slander.

Pag. 86. VVhen there is no Hope that a Slanderer will correct himſelf, but that he will perſiſt in that Slander which he hath once uttered, and that he will utter more: It is lawful for him that ſuffers by ſuch ſlander, to ſay unto him, Thou lyeſt. And certainly, It ſeems that it were very hard, if that ſhould not be lawful.

Cenſure.

This Propoſition underſtood in this Senſe, that it is lawful to ſay, Thou lyeſt, by way of Invective; is falſe, and contrary to the holy Scriptures.

Of Murder.

Pag. 6. It is lawful to wiſh Death to another, and to rejoyce at it, not as of an Evil which befalls him, but as of a good that comes unto you from it, for inſtance, to get his Inheritance.

Pag. 7. *N.* 2. A Mother doth not ſin mortally, or commit a Sin to Death, that wiſheth her Daughters dead, becauſe at their Occaſion ſhe is abuſed by her Husband, either by words or in deeds.

Pag. 8. *N.* 3. He that bears a falſe witneſs againſt his Neighbour, to defend his Right or to maintain his Honour, doth not ſin Mortally: why ſhall he ſin then for telling a Man who doth abuſe him, That he lies? And, if it be lawful to kill for the Defence of Honour, why ſhall it not be ſo to call a man a Lyer.

Pag. 98. *N.* 2. I believe that a man who is ſtruck wrongfully, may ſtrike again on the Place, although he that ſtrike him ſhould not continue ſo to do, but to avoid the Ignominy and ſhame: for Inſtance, He that hath received a Box on the Ear, may give a ſtab with a ſword or a knife upon the Place, not to revenge himſelf, but to avoid Infamy.

Pag. 94. *M.* 1. It is alſo lawful to kill him that revileth and giveth ill Language unto an honeſt man, and uſeth ſlandering words, when he cannot be made to hold his peace otherwiſe: for then the Honour is concern'd and impeached.

N. 2. I anſwer, that it is lawful for any body to kill ſecretly he that giveth ill Language and blemiſheth notably the Neighbours reputation; if the blemiſhing of his good Name cannot by any other means be avoided. Notwithſtanding this ſort of Defence is very difficult in the Practiſe.

Pag. 102. *N.* 2. I know not whether any other than *Baſilius Pontius* hath held for improbable this Opinion which aſſures, That a Father may kill his Daughter taken in Adultery, and a Husband his Wife: for to my Judgment, in referring our ſelves to Authority, it is Probable: and following the Reaſon that *Baſilius* would have, *viz.* That of the knowing it, it is both certain and manifeſt.

Cenſure.

Theſe Propoſitions are falſe, and ſcandalous, and reſpectively contrary to Godlineſs, to Charity and Juſtice: and they open the way to revenge, to Cruelty, to Covetouſneſs.

Of Duels.

Pag. 88. *N.* 3. Some Doctors might be alleadged for this Opinion, who aſſure that for the Defence of Honour, not only it is Lawful to accept a Challenge, having no Deſign to fight: but alſo to challenge or to give and ſend a Challenge to another.

Pag. 89. *N.* 5. When men judge with Diſcretion that there is no other Remedy to avoid the Infamy, than to accept the Challenge and, to go upon the place: although the Fight follows, and from the Fight, the Death or the wounds of ſome of the Parties that fought together enſue: they may lawfully accept it nevertheleſs: and the ſame thing may be ſaid of Challenging or ſending a Challenge to another.

Cenſure.

This Doctrine is falſe, ſcandalous, and contrary to Divine and Humane Laws both Eccleſiaſtical ana Civil: and even againſt the Laws of Nature.

Of Probability.

Pag. 27. *N.* 1. That a man may follow in the Practice, an Opinion, upon the Authority of one Author; although he doth judge it falſe and improbable by his principles.

Pag. 28. *N.* 3. Behold how many Doctors defend the Opinion and Sentence of *Tannerus*, whoſe Authority alone would be ſufficient to make one Opinion to be probable.

The ſame ſaith alſo, That a ſingle Brother or any Body may with a ſafe Conſcience teach or perſwade unto what Opinion he pleaſeth, provided he followeth the Opinion of ſome great Doctor. That is the ſence and Opinion of this Author; and he is in the right; for, twenty four Doctors (*Note, He names non of them*) theach, That one Doctor alone may make an Opinion to be probable of an Extrinſick Probability.

Pag. 27. *Propoſ.* 1. Although an Opinion be falſe, yet every one may with a ſafe Conſcience follow in the Practice, becauſe of the Authoriry of him that teacheth it.

N. 1. This Author with many more is of Opinion, That he who judgeth the Opinion of others improbable by the Principles of Reaſon, may notwithſtanding judge it probable by the external principles: becauſe of the Authority of him that teacheth it; and act according to this Opinion: and this is the moſt uſuall opinion among Doctors.

Pag. 28 *M.* 2. Nay, if he that asketh Advice, asketh it according to the moſt favorable Opinion, he that is conſulted, ſinneth if he doth not ſet and conform himſelf unto the Luſts and Cupidity of him that conſulteth him, although he doth not think that this, (*viz.* the moſt favorable Opinion) is improbable.

Cenſure.

The Doctrine of theſe Propoſitions is falſe and preſumptuous, it openeth a way to an Infinity of Novelties and Corruptions; And it overthrows the Rules of Conſcience.

P. 192. *N.* 4. I think that at this day, all things are better examined, and in all ſorts of Matters, eſpecially in Morals, I read and follow more freely the Modern Authors than the Ancient.

Cenſure.

This Propoſition is falſe, preſumptuous, dangerous in the Moral Behaviour, injurious to the holy Fathers and the ancient Doctors.

Of

Of Charity.

Pag. 66. N. 7. Many of the moſt famous Maſters and Doctors do embrace this Opinion, when they maintain that the Precpt of Charity binds of it ſelf only at the point of Death.

pag. 68. N. 8. The affirmative Command of the Love of God and of the Neighbour is not ſpecial, but general, and men ſatisfy thereto in fulfilling the other Precepts.

Cenſure.

This Doctrine is falſe, impious, erroneous, and contrary to the chief Commandment of the Law of the Goſpel.

Of Fraternal Correction.

Pag. 74. N. 6. It is proved many wayes that the Method ſet down in the Goſpel (for paternal Correction) binds no body, as a Precept; that is to ſay, In the Common ſenſe and acceptation of Divines, as a Law that bindeth under pain of a Sin to Death, or of a mortal ſin, thoſe that tranſgreſs againſt it.

It is in vain that ſo many caſes and different Conditions are excepted from this Precept of the Goſpel, ſince there is indeed no ſuch Precept, and that fraternal Correction is to be ruled and ordered according to the natural Precept of Charity, &c. In the third place, a thing of far greater moment ſhall be made appear, *viz.* That this precept would not only be unuſeful, but alſo hurtfull and pernicious: Now that the Precepts of Chriſt are truly uſeful, the Lord witneſſeth himſelf in *Iſai*, ch. 48. *I am the Lord which teacheth uſeful things.*

Cenſure.

The Doctrine contained in theſe Propoſitions is falſe preſumptuous, contrary to the Holy Fathers; and blaſphemous in that it ſaith, That ſuch Precept would be pernicious, if it were found in the Goſpell, according to St. Matth. Ch. 18.

Of the Maſs.

Pag. 127. N. 3. I ſay, That he who gives the Reward allowed unto a Prieſt to ſay Maſs, does not ſin mortally, though he keep back, and convert to his Profit the leaſt or greateſt part of it: and that he is not therefore bound to make Reſtitution, &c. Becauſe in ſuch occaſion he doth wrong or prejudice to no body, and that is done only againſt a ſingle prohibition, which cannot be more then a Venial Sin.

Cenſure.

This Propoſition as it is ſet down, is falſe ſcandalous, favours and upholds filthy lucre, covetouſneſs and injuſtice.

Of receiving the Sacrament.

Pag. 236. *Propoſ.* 4. There is no command that binds under pain of a mortal Sin, to receive the Sacrament at the point of Death.

Pag. 237. *N.* 3. Others add, that there is no Divine Precept, but only Eccleſiaſtick, concerning the Communion or receiving the Sacrament, and therefore that laying aſide the Precept of the Church, that man ſhould not ſin, that receives it not in all his Life.

Cenſure.

The Doctrine of theſe Propoſitions is falſe ſcandalous, and reſpectively contrary to the Word of GOD, written and not written.

Of Simony.

Pag. 115. *N.* 2. That it is not againſt Equity, not to conferr freely Eccleſiaſtical Benifices, becauſe that the Patron conferring thoſe Benifices for Money, doth not exact it, for the Grant or Gift of the Benefice, but as a temporal emolument or profit, which he was not obliged to give, beſides that in preferring of one before another, by the Gift of the Benifice, he doth determine and reſtrain his affection and kindneſs unto one man, and deprives himſelf of the means and faculty to gratify another, and that may be counted worth a great deal, and valued at a great rate. This is the ſence of that Author, (*nameleſs ſtill*) who ought in this our caſe, for a better reaſon to ſay the ſame thing; ſince there is the ſame, or as good a reaſon for it.

Pag. 159. There is no Simony for a man to bind himſelf by an expreſs Covenant, to give a Temporal thing for a Spiritual one, by a ſpirit of gratitude.

Pag. 150. *N.* 2. To will by a Covenant, is not to ſell Spiritual things, becauſe that the Covenant doth not alter the matter of the acts.

Pag. 152. *N.* 6. It is not Simony to give ſome Temporal thing, either before or after to him that can give ſome Spiritual thing, even when a man ſhould have an intent by this Temporal Gift, to induce him that receives it to return ſomething of Spiritual by gratitude. (and *lower*) If ſome body made a loan, not as being the price of the Benefice, but to ſtir up and get thereby the good will of the Patron, or to do him a kindneſs, which he would not do him unleſs the Collatour would do him the kindneſs alſo preſently after, to beſtow the Benefice upon him. It is probable that in this caſe there would be neither Uſury nor Simony.

Cenſure.

Theſe Propoſitions are falſe, preſumptuous, ſcandalous, they openly authorize Simony, againſt the Divine Laws, and have been heretofore condemned by the Faculty.

Of

Of Elections.

Pag. 114. *N.* 5. That thoſe who chuſe into ſome ſuperiour Degree or Chair, may take a Reward to chuſe one man before another; becauſe this kind of preference being not due to that particular man; and being beſides this, very beneficial to him, it may be valued at ſome rate.

Pag. 155. *Propoſ.* 2. He that corrupts with Money thoſe whoſe right it is to Choſe, that he may be himſelf choſen to be General, Provincial, Prior, Warden, &c. Is not layable to the Penalty expreſſed againſt Simonaicks.

Cenſure.

Theſe two Propoſitions as they are ſet down, are falſe, preſumtuous, contrary to the Cannon Law, and reſpectively introduce into the Church filthy Lucre and Simony.

Of Uſury.

Pag. 158. *Propoſ.* 1. It is lawful to the Lender to exact ſomething over and above the Principal, becauſe of the danger not to be reimburſed, to which he is expoſed.

N. 1. For though it be uſury to receive ſomething over and above the Principal, on the Account of the Loan, yet it is no Uſury to receive it only on the Account of Danger. (and *lower*) No man can be ſo ſecured as not to be expos'd to ſome danger, or at leaſt to ſome difficulty or trouble to get again what he had lent out.

Pag. 260. *N.* 7. That it is Lawful to him that lendeth, to require ſomething beſides the Principal; if he ties himſelf unto a certain time, before which he cannot recover it; although he that lendeth ſhould ſay, I will lend you nothing except beſides the Principal, you pay me ſomething certain in ſtead of Intereſt: it appears from what we have ſaid that that is not forbiden.

Pag. 163. *Propoſ.* 2. It is lawful for a Merchant to ſell his goods for truſt at the higheſt rate, for inſtance 100 *l.* and to buy them again preſently for 80 *l.* Mony down which is the loweſt Rate.

Pag. 166. *N.* 6. Alſo it ſignifies nothing here, if the Goods are ſold for want and neceſſity, or not: for want and neceſſity doth not alter the rate, price and value of the thing.

N. 2. That a thing may be bought at an under rate of him whom neceſſity and want compel to ſell it, becauſe this way of ſelling diminiſheth the price of the thing: in that the Goods are proferr'd, in ſtead of being of good demand and in Requeſt.

A thing to be ſold for want and neceſſity looſeth not only one third, but alſo half of its price.

Pag. 166. *N.* 2. If to the Indenture and pact of Society new Conditions are added whereby the Principal is inſur'd, and the uncertain gain is ſold for a price and for a certain Profit: then it is lawful by virtue of this new Pact to exact a ſure Profit beſides the Principal.

Cenſure.

The Doctrine of theſe Propoſitions is falſe, ſcandalous and induceth to commit Uſury, teaches various tricks and wiles to palliate it, and to infringe all right, equity and Charity: and it hath been already condemned by the Faculty.

Of Theft.

*Pag.*172. *Propoſ.* 4. It is lawful for Vintners to mix Water with their Wine, and for Husbandmen to put Chaff among the Wheat: and to ſell them at the Market price, provided that this Wine and VVheat be not worſe than that which is to be commonly ſold.

Cenſure.

This Propoſition is falſe and contrary to the publick Faith, to Equity and Juſtice.

Of Reſtitution.

*Pag.*218. *N.*3. That he who ſhould have got of a Thief ſome ſtolen thing, knowing that it is ſtolen, is not bound to make Reſtitution of it, or of the profit which he ſhould have made of it: although he is become the Richer for this Profit: Provided that the Thief be not become incapable by the gift he ſhould have made, to make Reſtitution to the true owner of the thing; which ought moreover to be of ſuch Nature, that it may be ſpent or worn out meerly by the uſe of it: and that it be ſuch as may be the fit matter of a Loan, or fit to be lent, ſuch as is Money, Stuff, VVine, &c.

Pag.109. *Num.* 13. *Quere*: VVhether he that hath borrowed ſome Money to redeem himſelf from Pyrates is obliged to make ſome reſtitution? The firſt reaſon of this difficulty is for the Negative; becauſe that in time of need all things are in Common, &c. and conſequently, when he that is fallen into the hands of Robbers ſtands in need, is in great ſtraits and neceſſity, &c. for inſtance in danger of Death; it ſeems that ſomething of what doth belong to another becomes then common to him, and ſo he is not bound to make a reſtitution of what he had borrowed and taken as his own Goods, &c. Therefore ſince he cannot by his Friends free himſelf from the danger of Death whereto he is expoſed from without; all things will become in common for him.

Pag. 228. *N.*4. It is lawful to ſteal not only in an extream, but alſo in a great neceſſity, for inſtance, when a man is in danger to loſe his Credit or Fame; and when it were very unhandſom for a man to beg, provided that he cannot otherwiſe help himſelf, and that he have an Intent to make reſtitution when he is capable of it.

Cenſure.

This Doctrine is falſe, preſumptuous, hurtful to the Commonwealth, favourable to Thieves, and to their Accomplices, and the Author abuſeth Saint Thomas's *Authority.*

Of

Of Judges.

Pag. 113. *Prop.* 11. When Lawyers and their Clients bring for themſelves ſome Reaſons and Opinions which are equally probable. The Judge may take ſome money to give his Sentence in the behalf of the one rather than of the other.

N. 1. Becauſe he doth not take that price for the Sentence, as being a Recompence of his Function of Judge, but as a Compenſation for the good turn that this Judge doth to one of the Parties, and for the preference he gives him, which may have a price ſet upon it.

Cenſure.

This Doctrine is falſe, preſumptuous, ſcandalous, and over-throws the Laws, Equity and Juſtice.

Of Lying.

Pag. 111. *N.* 1. That is not to make a Forgery or to commit a mortal ſin, when ſome writing or title of Succeſſion or of Nobility being loſt, one counterfeits another like it, for thereby no wrong is done to any body.

Pag. 112. *N* 2. Obſerve, That if a body forged a Writing, Acquittance or Bill or Bond, which ſhould ſhew and make out, that he ſhould have paid a certain ſumm of Money borrowed, becauſe the Acquittance of his Creditor were loſt, ſuppoſing that he could not any other way prove that he were diſcharg'd, I would not condemn him as guilty of a mortal Sin, becauſe theſe kinds of falſifications of particular writings are not much hurtful to the commonwealth.

Cenſure.

This Doctrine is falſe, ſcandalous, and hurtful to the Commonwealth.

Of the Canonical hours.

Pag. 117. *N.* 6. That he who cannot alone ſay over his Breviary, is not bound to take a Mate or Companion to ſay it over with him, although he ſhould offer himſelf of his own accord; becauſe that to ſay it over with another man is a favour or a kind of Civility ſhewed him, which is free for any one, and no man is obliged to do it againſt his will.

Cenſure.

This Propoſition is falſe, preſumptuouſly and ridiculouſly invented to induce men to contemn Eccleſiaſtical duties, and it aiverts them from performing the ſame as they ought to do.

Of lawful Tribute.

Pag. 34. *Prop.* 1. It is lawful for Subjects not to pay lawful Tributes.

Cenſure.

This Propoſition is falſe, contrary to the word of God, and ſeditious.

Of Faſting.

Pag. 133. *Prop.* 1. They that have a Licenſe to eat eggs and milk, and butter in Lent, may eat ſome fat and bacon.

Pag. 134. *N.* 3. Children, till they are twelve years of Age, are not obliged to refrain eating of fleſh and eggs during the Lent, although they be obliged unto other Church Duties.

Pag. 135. *N.* 2. Anciently, the matter of the bever or Collation was nothing but Fruits: but now let every one eat what he will, it matters not, provided they exceed not the ſmall quantity allowed among pious people.

Pag. 136. *N.* 3. Secondly, Men conclude that without breaking the Faſt, (provided that the due quantity be obſerved) they may eat eggs, milk, butter, &c. and that may be done at the ſlight meal, towards night, when it is a faſt day, upon which ſuch things are allowed. (and *lower*) They alſo that ſtudy hard, and have a weak head, that cannot ſleep when they have had no good Supper, may in that be a little more indulgent unto themſelves: Such Caſuiſts (without naming who or where) permitted this kind of people to eat as far as a cupple of Eggs: and in that he doth not ſeem too ſlack or indulgent ſince we know that faſting may be kept with all thoſe things which are not repugnant to its eſſence, nor to Salvation.

Pag. 142. *Prop.* 6. If any man out of Self-will would eat many times upon a Faſt day, in eating little every time, he ſhould ſin mortally: but there would be no mortal ſin, if this will were conditioned, and that the Condition were that he ſhould commit but a Venial ſin every time he ſhould eat.

Cenſure.

The Doctrine of theſe propoſitions is falſe, ſcandalous, and overthrows the Laws of the Church concerning Faſting.

Of Penance.

Pag. 210. *Prop.* 15. A Superiour who knoweth the ſins of his Inferiour by Sacramental Confeſſion, may by Virtue of this Knowledge depoſe him of an office that depends of the will and power of the Superiour.

Pag. 222. *N.* 8. If a Penitent hath diſcovered by his Confeſſion the ſin of his fellows without a neceſſity: the Confeſſor is not bound to keep the Sin of his fellow under the Seal of Confeſſion: and ſo it ought to be declared for the Common good, like other natural ſecrets, provided nevertheleſs that the Penitent be not thereby diſcovered.

Cenſure.

The firſt of theſe propoſitions abſolutely taken, and the ſecond as it is ſet down, are falſe ſcandalous, contrary to the ſeal of Confeſſion, and they turn men away from the Sacrament of Penance.

Of

Of the Sin with a Virgin.

Pag. 203. *Prop.* 10. The deflowring of a Maid that consents to it without resistance, and that lives even under her Parents power, hath no more of evil in it than a bare Fornication: and, by consequence, it is not necessary to explain in Confessing this Circumstance of a lost Virginity.

Censure.

This Proposition is false, favorable to Ravishers, injurious to the Paternal power, or the right of the Parents, and contrary to the sincerity of a Confession.

Of the sin with a free Woman.

Pag. 208. *Prop.* 18. He that hath committed the sin with an unmarred woman, satisfies to the Precept of the Confession, in saying, *I have committed a great Sin against Chastity with a woman that was not married*, without expressing the fulfilling of that sin.

Censure. *This proposition is false, erroneous, contrary to the Councels, and to Tradition.*

Of the Quantity of a Theft.

Pag. 216. *N.* 4. If the Confessor enquires of the quantity of the Theft, the Penitent may say, I am not obliged to confess you that.

Censure. *This proposition is false, contrary to the sincerity and the humility of Confession, and to the end of that Sacrament, and it diminisheth the authority of the Priest.*

Of the signs of Sorrow in dying People.

Pag. 225. *N.* 21. Your Opinion is very Probable, and many very learned men are of your mind, in that you say that Absolution cannot be given to him that shews no sign at all that he desires actually to be confessed: and notwithstanding, I maintain, that you should sin mortally if you did not change your mind, since that you do thereby forsake a dying man bereft of all his Senses, who doth not by any outward signs desire to be confessed.

Pag. 224. *N.* 13. That if it should chance that a Sinner were suddenly bereft of all his Senses in the act it self of his Sin, so that he cannot as to the outward appearance have any Contrition: I answer then, it is true, that they do commonly teach, that this Sinner is not to be reputed, as if he had any contrition, and by consequence, that absolution ought not to be given him: But for me, speaking within compass, I should be loath to refuse it him in such condition. because it falls out very seldom that a man be so suddenly bereft of all his Senses when he sinneth actually, as not to be willing when he is near unto death, to take a care of his Salvation, by some kind of Contrition. That is the opinion of such Casuist (*nameless still*) and mine too, when I read publickly to my Scholars the tractise of Repentance and Penance in the year 1645, &c.

Pag. 226. *N.* 23. Other Doctors are also of this same mind, and maintain that the Agony of a Catholick is a probable sign both of Contrition and of a willingness to be confessed; for that hapens commonly among Catholicks.

Cenſure *The Doctrine contained in theſe propoſitions is falſe, preſumptuous, ſcandalous and injurious to the Sacrament of Penance.*

Pag. 221. *N.* 1. Such ſick body who hath loſt his ſpeech, and the uſe of his Reaſon, if he lived well, and frequented the Confeſſion and the Communion, as a good and faithful Chriſtian, although he hath not asked for the Sacraments, becauſe he is fallen into ſuch Condition on a ſudden, it ought to be ſuppoſed that he hath the Contrition; and ſome body making for him a general Confeſſion, as it is practiſed among the People, the Prieſt ought to abſolve him from every Sentence and every ſin.

Cenſure. *The Doctrine of this propoſition, univerſally and abſolutely taken, is dangerous in the practice.*

That men may forbear Confeſſion in the State of mortal Sins.

Pag. 232. *N.* 5. I confeſs that that is a mild Opinion, but I know not whether this is not milder, that gives a man leave, who doth not only doubt, but knows moſt aſſuredly, that he is in the ſtate of mortal ſins, to receive the Communion without going to confeſs, albeit he hath there preſent an able Confeſſor and capacitated for the purpoſe, if he hopes beſides to have one better capaciated, to whom he can confeſs more ſafely and devoutly.

Cenſure. *This propoſition is falſe and contrary to the Council of* Trent.

Of the Confeſſion without Sorrow.

Others do even add, that the Confeſsion is valid, and is not to be reiterated when men believe, *bona fide*, that they have ſome ſorrow, although they have none indeed; and that they may confeſs even when they are ſure they have not any kind of Sorrow, provided they judge, *bona fide*, that the Sorrow is not neceſſary (*and a little lower*) and according to ſome, though the Sinner knows that he doth ſin mortally in drawing near unto the Sacrament in that ſtate, ſeeing that he hath no ſufficient Sorrow, provided he doth accuſe himſelf of this want of Sorrow among other ſins: (*and lower again*) ſuch Caſuiſt is of the ſame opinion for the ſinner that ſhould come unto the Sacrament without any the leaſt ſorrow.

Pag. 277. *N.* 18. The Sacrament hath ſtill its effect in that party that brings no obſticle to it; and at leaſt, he that confeſſeth his ſins with ſome grief and ſome ſorrow, though he knows well that he hath no intent to abſtain from mortal ſins, makes a Valid Confeſſion, and which is not to be reiterated.

Pag. 278. *N.* 19. From all theſe Doctrines one may argue in this ſort, the Contrition is the *materia propinqua* of the Sacrament of Penance, and the ſins are the *materia remota*; Now the Confeſſion ſtands good although without Contrition, Ergo it ſtands good alſo without ſins, and *per conſequence*, the moſt bleſſed Virgin might have confeſt herſelf to St. *John*, altho ſhe had no contrition, and had never committed the leaſt or the ſmalleſt ſin.

Cenſure. *This doctrine in the manner that it is underſtood and inferred by the Author is falſe, preſumptuous, erroneous, contrary to Councils, and to Tradition, and makes the Sacrament of Penance of no uſe at all.*

Of

Of Priests that are not approved.

Pag. 216. *N.* 3. Since the Council of *Trent* a Vicar may admit to hear the Confessions of his Parishoners, a Deacon or single Priest, that is not approved by the Ordinary.

Censure. *This Proposition is false, and contrary to the Council of* Trento.

Of the Sovereign Pontiff.

Pag. 177. *N.* 4. Therefore also it is an Article of Faith to stand to the Decision of the Sovereign Pontiff in things that are of Faith, and even in such as do concern Morallity, because in those things the Church cannot err, neither by Consequence he that is the head of it.

Pag. 60. *N.* 2. That it is an Article of Faith, That the Pope cannot err, *&c.* although he doth approve as conform unto the perfection of the Gospel that which should not be conform'd unto it: (*and lower*) This conclusion is so certain, that I doubt not but the contrary is an Heresy.

Censure. *The Doctrine contained in these propositions, and which is inferred from them is false, presumptuous, contrary to the freedom of the Gallican Church, and injurious to the Universities, to the Faculties of Divinity, and to the Orthodox Doctors.*

Of Censures.

Pag. 287. *Prop.* 5. That man doth not incur the Excommunication who kils a Clergy man by Poyson in his Drink, or in his meat. The excommunication expressed in the Cannon Law against him that kills a Clark, is not incur'd by him that puts him to death by Poyson, unless he forceth him to take it. This is proved from the Words of the Law; *If any lays violent hands*, &c. Now in killing in this manner, a man layes no violent hands, unless he should compel him by force to take the poyson, Ergo &c.

N. 3. If the Excommunication was expressed against them that commit Murder, and that he who should have given the Poyson did repent afterwards before the death of the poysoned party, he should incur no Excommunication.

Censure. *This Doctrine is false, presumptuous, abominable, and makes a mock at the Canons and Ceremonies of the Church.*

Of Vows.

Pag. 244. *Prop.* 2. A professed Monk who with a probable Judgment or discretion should think that God should have revealed to him that he gives him a license and dispensation to marry, might actually marry lawfully.

Censure. *This Proposition is false, it overthrows and destroys Vows and regular Discipline, and opens a way to Sacriledg and Apostacy.*

Of Impurity.

Pag. 225. *Prop.* 12. A Theft of Thirty shillings is a greater sin then Sodomy.

Censure. *This Proposition is false, and causeth horror to chaste and pious Ears.*

Of ſeveral kinds of Impurity.

Pag. 91. *N.* 4. It is lawful to let out houſes to lewd and debauch'd women, not with an Intent that they ſhould ſin therein, but that they may dwell in them. That Servants may carry Letters for the Commerce of Sin, and ſpeak again to their Maſters the words of their Miſtreſs, provided that thereby they do not ſtir them up to ſin, but only bring back to them the words of their Miſtreſſes: (*and a little after*) If then theſe things are lawful, why ſhall it not be lawful for a man to put ſome mony in a place, and to perſwade his wife to make a Viſit to his Kinſwoman: For although all theſe things are appendices and things annexed to ſin, yet of themſelves and of their Nature, they are not Sin, and conſequently may be ſevered from the ſin for a good end.

Cenſure. *This Doctrine is falſe, ſcandalous, pernicious to the Commonwealth, and induceth to things diſhoneſt by ſome new and unhappy Inventions.*

Many other Places in AMADEUS.

Pag.	8. Prop. 4.	*Pollutio.*	Pag.	257. Prop. 8.	*ſi conjugatus*
Pag.	11. Prop. 6.	*Inter ſponſos.*	Pag.	259. N. 4.	*adduxt*
Pag.	13. Prop. 7.	*Sentienti.*	Pag.	260. N. 5.	*ſi ergo*
Pag.	14. Prop. 8.	*A lanugine.*	Pag.	261. Prop. 10.	*ſi conjugatus*
Pag.	204. N. 3.	*Quare.*		Ibidem. N. 2.	*addit*
Pag.	251. Prop. 5.	*In conjugatis*	Pag.	262. N. 4.	*dicit*
Pag.	252. Prop. 6.	*Conjugati.*	Pag.	264. N. 3.	*Videatur.*
Pag.	253. Prop 7.	*Conjugatus.*	Pag.	266. N. 2.	*de aſtricto.*

Cenſure. *Theſe Propoſitions which the Faculty hath thought fit to Name but by their firſt words only, and which one would not dare to tranſlate into French (ſaith* Dr. Chatemain*) for fear of offending the modeſty of chaſt Ears; are ſhameful, ſcandalous, impudent, and deteſtable; they offend pious Ears, and they are to be wholy aboliſhed out of the Church, and blotted out of the Memory of men.*

CONCLUSION.

Now the Sacred Faculty declareth, That although it hath pick'd out and condemn'd ſeveral things of this Book, there remains yet for all this very many others which might have had alſo juſtly a particular Cenſure paſt upon them; becauſe they are contrary to the Truth, to the Integrity of a good Life and Converſation, to Chaſtity and to public honeſty. But the Faculty amazed at the foulneſs, filthineſs and impurities that this Libel is ſtuft with, hath wittingly paſt them over, it being undecent for Divines to exerciſe needleſly their Curioſity upon thoſe kind of things, ſince it is their Duty not to condemn Marriage by reaſon of the evil of Concupiſcence, and not to praiſe Concupiſcence by reaſon of the good of Marriage. (Auſt. *de Nup. & Conc. l.* 2. *c.* 13.) Therefore the Faculties meaning is not to approve the things left untouchd in this book, but on the contrary, it condemneth & rejecteth all the whole piece together, and judgeth it worthy for ever to be buried in an eternal ſilence: It hath moreover ordered that the Doctors who have ſubſcribed the Approbation of this Libel, ſhall be ſummoned to appear before them, on the 1. of *March* next, to give an account of this their Approbation: and in caſe they do not perſonally appear upon the ſaid day, by virtue of the Command that ſhall be ſignified to them, the Faculty deprives them, and declares them deprived from this time of all the rights, titles and Priviledges they have of the Faculty. And 'tis ordered that this Cenſure, read over and confirmed in the general Aſſembly, ſhall be forthwith printed and made publick. Done and dated in *Sorbonne Febr.* 3. 1665.

By the command of our Maſters the Dean and Doctors of the Sacred Faculty of Divinity at Paris. Ph. Bouvot, *Clark and head Beadle.*

133801